THE MISSIONARY

HERALD

AT HOME AND ABROAD

DECEMBER 1940

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The Missionary Herald

At Home and Abroad

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The Visitation of Mary

In our cover picture Miss Eicho Matsubara of Danvers, Massachusetts, is posing as Mary on her way to visit Elizabeth following the Annunciation.

The scene is from a pageant given last summer by the dramatic class of the Yiu Ch'ing conference for younger girls at Winchester, New Hampshire. It was suggested to the group of girls responsible for the Japanese tableau of the pageant by Takahira Toda's painting of the "Visitation of Mary" which appears on page 42 of Professor Fleming's *Each With His Own Brush.*

The background was painted on an ordinary bedsheet by Miss Matsubara with the aid of the head of the dramatics class of the conference, Miss Betty Coffin of Hartford Seminary.

Miss Matsubara's father is a Japanese and her mother an American. The two met in Boston as art students.

The photograph was taken by Miss Fidelia Augur of West Hartford, Connecticut. We speak of her father in our first editorial.

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Julius Augur loved people: especially boys and young men—as hundreds will testify

Heritage and Home

At this season of the year we meditate upon the One called Immanuel—and perhaps upon others who have been sent by the same Father out into the world to carry on the work in the spirit of Jesus.

Humanly speaking both heritage and home entered into the making of the Master. So it is, more often than not, with a real missionary.

This truth was pressed home a few weeks ago as we sat in the Hartford Seminary chapel and listened to inspiring things said of the late Julius Smith Augur, former missionary to the Philippines and since 1928 educational director of Hillyer College (Y.M.C.A.) in Hartford.

Many influences turned this man into a missionary. He was "exposed" at various summer conferences to some possibilities of service that led to real serious thought of commitment. In Hartford Seminary he was associated with active volunteers and with real missionaries. He with other students received a definite challenge to missionary service abroad through a letter from Secretary Patton of the American Board. He went through the throes of decision.

"I do not desire foreign missionary service," he wrote in 1916 to Dr. Patton. "I feel that it desires me. I had rather work in New England if it were really a matter of life and desire. However, I am volunteering as an emergency man and I am trusting

that my love of humanity is strong enough to make me like the work when I get into it.

"Some years ago I made an unconditional surrender of my life and now that I seem to be needed on the foreign field I am quite willing to go. Hardship, suffering and peril I have supposed to be part of the experience of the missionary. I would endure it under those conditions when I would naturally avoid it under others."

Very characteristic words. Julius Augur had the well-developed sense of Duty—that "faculty of the soul which with inter-positions can so deal that they become contingencies of pomp and serve to exalt its native highness"; and this coupled with a remarkable love for people and a real religious zeal sent him unto the uttermost parts of the earth.

But we wonder if even Julius Augur would have responded to that missionary call had it not been for the stuff that he was born with, and for the home in which he was nurtured.

"On my father's side," he once wrote, "we go back to Robert Augur, a physician who came to this country and settled in New Haven about 1633. On my mother's side we trace the line back to John Howland, a Mayflower Pilgrim. . . . There are Revolutionary War ancestors on both lines and a goodly number of men who have held minor political offices and served the Church as deacons. There have been numerous clergymen and professional men on the lines, but the rank and file have been artisans, farmers, tradesmen, contractors and manufacturers. . . .

"I shared the comforts and benefits of a Christian home. Mother taught us Bible stories at an early age and laid the foundation of our faith on her own trust in God. Father's precepts were of a high moral tone and his emphasis of the maxim, 'Learn to take responsibility upon yourself' has no doubt been a factor in my recent decision. Our yard at home was always the center of the play activities of the children of the neighborhood. It was a happy boyhood and I realize now how much my parents did for us children."

The lesson is that out of a truly Christian home cometh an attitude that meets the world squarely without apprehension; an encouragement of friendliness and neighborliness; a spirit of sympathy, justice, and coöperation; an unconscious absorption of wholesome patterns of personal life; a genuine piety, and a purpose to make one's life count for the most; a practical responsiveness to human need; a sensitiveness to the call of God for Christian service in the hardest fields of labor; and an incurable optimism. Missionaries are born of such homes and heritage.

Obookiah Unites Us Again

IN its issue of October 18 the New York *Herald-Tribune* refers to an event in Cornwall, Connecticut, which "dramatized most solemnly the unity of two races and two realms of America that, far apart as they may have been, are now so inseparably fused into the American whole that one can almost as easily imagine a foreign sovereignty in the State of Connecticut as in Hawaii."

The paper then went on to speak of the laying of a "crown flower lei, gift of the Pilgrim Fellowship of Hawaii," on the grave of Henry Obookiah (Opukahaia) who "had much to do with the fate that at last blended Polynesian races into our

Miss Dorothy Sandmeyer, representing the Cornwall (Ct.) Church, is about to lay on Obookiah's tomb the silken lei from the Pilgrim Fellowship of Hawaii presented through B. Allen Richardson of Kealakekua. At her right Edith Woolsey of New Haven holds a shell lei presented by Mrs. David Wailula of Kauai. Supt. English of the Connecticut Conference holds a silk lei from the Hawaiian Evangelical Association, presented by Charles Judd of Honolulu, now at Yale; and at the extreme left is Dr. John Calvin Goddard who has received for the Litchfield Northwest Association of Churches a shell lei from the churches of Kauai, presented by Benjamin Alexander of Lihui, Kauai. Dr. Maurer is speaking, and Prof. Bacon of New Haven looks on. The man standing between Miss Woolsey and Miss Sandmeyer is Rev. R. Wilbur Simmons, minister of the 200-year-old church at Cornwall. Photo received from T. E. Marston of Cornwall.

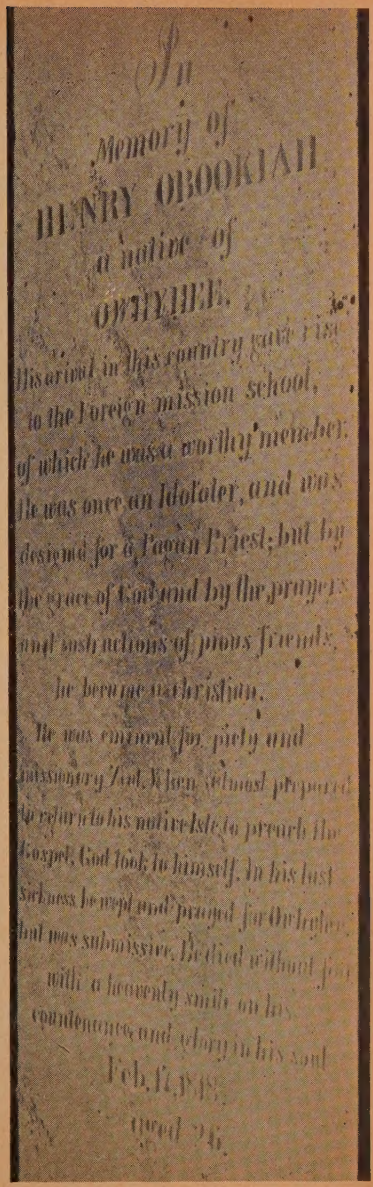
diversely originated people, because it was Obookiah's plight that led to the first American Board Mission to Hawaii in 1820."

The editorial ended with these words: "The lei that was laid the other day on Obookiah's grave in Connecticut commemorates much more than the zeal of this young Hawaiian who died before he could employ it among his own folk. It was a souvenir and a renewal of a long friendship ending in familial bonds that make the people of the Islands and the mainland one people under one flag."

The flower lei referred to was laid on Obookiah's grave by Miss Dorothy Sandmeyer of Cornwall representing the young people of the church there. It was delivered into her hands by Robert Midkiff of Honolulu, a student at Yale and a grandson of Dr. and Mrs. Theodore Richards, members and benefactors of the Hawaiian Board. It came from the recently organized Pilgrim Fellowship in the Islands.

But this was not the only lei laid upon Obookiah's grave. The young people of Hawaii sent also a silk lei which was presented to Miss Sandmeyer by Allen Richardson of Kealakekua, Hawaii, a medical student at Yale.

There were other leis too: a silk lei from the Hawaiian Evangelical Association, presented by Charles Judd of Honolulu, a student at Yale and descendant of many generations of Hawaiian



Dr. Rockwell Harmon Potter, as President of the American Board, reads the inscription on the grave of Opukahaia (Obookiah) just before offering prayer. The wording appears on the preceding page.

Executive Vice-President Goodsell, representing the Board, had just laid a laurel wreath on the grave and Dr. Oscar E. Maurer (right) had just laid as a personal tribute from himself and Mrs. Maurer a wreath of beautiful autumn leaves.

This memorable service at Obookiah's grave in Cornwall, Connecticut, on October 13 was initiated and led by Dr. Maurer following a visit last summer to Hawaii as Moderator of our General Council. Photo by T. E. Marston of Cornwall.

missionaries. This was received by Superintendent James F. English of the State Conference. A lei of sea shells from the Congregational-Christian Churches of the island of Kauai was presented by Benjamin Alexander of Lihue, Kauai, a student at Yale and a descendant of the Alexanders and Bonds, both early missionary families. This was received by Dr. John Calvin Goddard for the Litchfield North West Association. A lei made of fossil land shells by Mrs. E. Wailiula of Waimea, Kauai, was presented in her behalf by Mr. Alexander, as coming from the island of Niihau where Mrs. Wailiula and her husband David are engaged in religious work. This lei was received by Miss Edith Woolsey for the Cornwall Church.

The inspirer and leader of this memorable service at Cornwall on Sunday, October 13, was Dr. Oscar E. Maurer of New Haven. With Mrs. Maurer he visited Hawaii last summer as Moderator of our General Council. While at Hilo he told the story of Henry Obookiah and said that when he returned to the mainland he and Mrs. Maurer would drive to Cornwall and lay a wreath of autumn leaves on the grave. He felt an instant response from the congregation, which was largely Polynesian and the Aha (Conference) voted at once to send a silken lei back with him as an addition to his wreath. The

newly formed Kauai Association of Congregational-Christian Churches also voted a lei, and Mrs. Wailiula contributed her lei of rare fossil shells. To cap the climax the fresh flower lei referred to above was sent by air clipper, reaching Cornwall just in time for the ceremony.

At the service in the Cornwall cemetery Dr. Maurer, before laying his wreath of autumn leaves upon the tomb, told the story of Obookiah again: how as an orphan he had fled his native land to escape being forced into the native pagan priesthood; how he was brought to New Haven in 1809 by Captain Brintnall of that city; how he was found weeping on the steps of Yale College because he had no way of receiving an education; how his plea broadcast by Samuel J. Mills and others led the American Board to establish the Mission School in Cornwall where for several years many "natives" from lands abroad, together with not a few American Indians, were trained for Christian work among their own people; how Obookiah himself, looking forward eagerly to being a missionary to his native land, was stricken down with a mortal disease almost on the eve of his departure; how his desire for his people and his death led Hiram Bingham and Asa Thurston to offer themselves as missionaries to the Sandwich Islands; and how thus began the "extraordinary movement which evangelized a whole race and established Christian civilization in the Islands."

Executive Vice-President Goodsell, after laying for the Board a laurel wreath upon the grave, spoke among other things of the enduring influence of the work begun because of a young man's desire to have his people receive the Gospel. Dr. Rockwell Harmon Potter, President of the Board at the time, read the inscription on the stone, and led the one hundred friends present in an earnest, uplifting prayer that the spirit of the young Hawaiian might inspire those of our own day to similar purpose and plan in behalf of the Kingdom.

Dr. Clarence Wilson of Hartford, who because of service in Honolulu and through marriage into an old American family in the Islands seemed especially representative of our united fellowship, pronounced the benediction.

Thus another link has been forged in the chain of love and coöperation that binds us to Hawaii and the Fellowship there. May the spirit of Opukahaia lead us forward into renewed missionary zeal!

Sunday evening, October 13, in the Cornwall Church there was a special service followed by a pageant prepared by Mrs. Wilbur Simmons, wife of the pastor, which portrayed two short incidents in the life of Henry Obookiah, and one scene in the old Mission School of Cornwall.

Two old friends team up once more—this time at the Akron Meeting: "Stod" Lane (left) of Des Moines and "Jack" Phillips of Omaha. Dr. Lane was chaplain of the conference. Dr. Phillips struck the keynote.

The Akron Meeting

THE Mid-West Regional Meeting was held in the First Congregational Church of Akron, Ohio, on October 22, 23, and 24. Over 490 registered and many more attended from various sections of our great Mid-West area.

The program was quite diversified, covering the wide range of home and foreign missions, social action, missionary education and promotion, methods of church work, religious education, the Church, the College, the Community, the Home, world peace, refugees, the race question, industrial relations and the like. To this should be added a very suggestive and helpful religious educational institute conducted by our Education Division on the day before the regular sessions opened. Also an interesting Exhibit covering all phases of our joint work.

Everybody had a chance to listen to addresses and to take part in discussion. The spirit of fellowship had its chance in a luncheon for men, another for women, and a young people's dinner. Also in a trip Wednesday morning to Tallmadge, a country town some miles out of the city,

(*Please turn to page 41*)

From a Christmas pageant presented in the First Church of Montclair, New Jersey

Lest We Forget

By Mrs. Elizabeth Whiting

Let's Share Our Christmas!

On the walls of a Quaker canteen in France a mural painted by a German refugee depicts a ship, its decks crowded with men, women and children, pulling away from its berth in a European harbor.

We need not ask the destination of this imaginary ship. Uncounted homeless people dream of coming to the United States. For most of these suffering millions this hope will never be realized. But we in America cannot forget it, even if we would.

There are some Americans, even some Christians in America, who try to forget what's happening all over the world. I like to believe that this is due to a sense of futility rather than selfishness.

The magnitude of the suffering overwhelms us. We try to picture millions of men in prison, living on bread and water; thousands in concentration camps, the breeding ground for disease and death; other millions in China both homeless and starving; but our imaginations fail us.

The very words, thousands, millions, countless, typhoid, starving, tons of bombs—these phrases have all but lost their meaning.

How are we to save ourselves from the sin of taking world-wide suffering for granted?

Because many members of the Congregational Christian Churches of the United States cannot forget the suffering or get accustomed to catastrophe, the Committee for Assistance to War Victims was formed.

This Committee will act as an extra pair of eyes and ears to keep you in touch with a rapidly changing situation and an ever-increasing need.

The American Committee for Christian Refugees must receive large contributions from our churches if it is to carry on after January 1. The generous support which our Jewish friends have given to this Committee should stir us to action.

A cable from China reveals the desperate need of that gallant people as they enter a fourth year of war.

We have just heard from London of the bombing of over sixty Congregational churches in England and Wales, some of which have been demolished. We shall want to help these sister churches in England.

The Congregational Christian Committee for Assistance to War Victims exists only to increase our giving to the agencies best equipped to meet these and other requests for help. It will allocate all contributions according to the best judgment of the members of the Committee, unless gifts are especially designated to a special cause.

When the first word went out to our churches of the formation and purpose of this Committee, a minister of one of our large Eastern churches wrote:

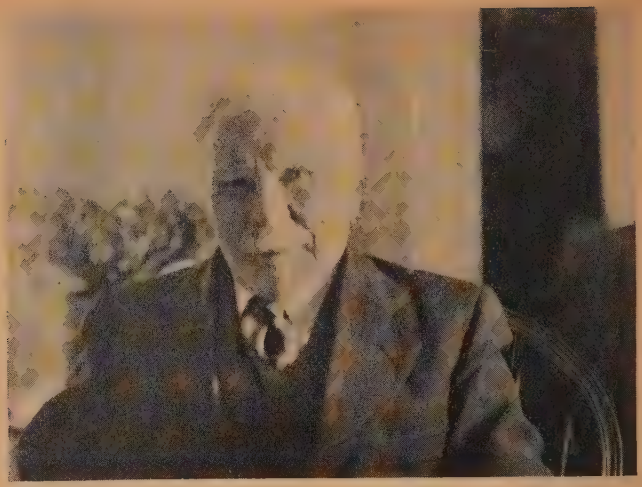
"It means a great deal to have an opportunity for giving presented to us at this time. Our gifts will be of great help to the people for whom they are given, but it is going to be just as good a thing for the churches which do the giving.

"I want to assure you of our complete coöperation. The Prudential Committee has accepted responsibility in our church. We shall have a special offering for this work on Armistice Sunday and on Thanksgiving Day. We will use our Mite Boxes during the next month or two for this cause."

We must and will continue to support the great institutions and purposes to which we are committed as a Church. But today we shall want to do more than we are accustomed to do in time of peace. Men and women in many lands need the warm and tangible expression of our sympathy. Our response will be swift and continuous.

Contributions and pledges should be sent to:

ELBERT A. HARVEY, Treasurer,
Congregational Christian Committee for Assistance to War Victims,
289 Fourth Avenue, New York, N. Y.



With the Ministers of Yesteryear

CHRISTMAS is a season when we turn back the pages of the past and take thought for those who have added richness to our lives in other days.

Many are the ministers in the "throng of witnesses" which memory summons. Possibly we may recall the good man by whom we were baptized. More certainly do we remember the earnest soul who explained to us the meaning of the Christian faith and welcomed us into the fellowship of the Church. Then there are the ministerial friends of youth, with some of whom we may have shared our dreams and secret hopes. Possibly it was in some parsonage that we received the encouragement which sent us off to college. Our eyes dim as our wedding day emerges from the mists of the past and we hear again the words, "Dearly Beloved, we are gathered together in the presence of God." Then there echoes across the years in strong yet muffled tones, "I am the Resurrection and the Life." The ministers we have known bring back memories which constitute life's most holy heritage.

Christmas would be Christmas indeed if we could visit once more these good men and their wives who have blessed us in the past. Some are no longer with us; some are still "bearing the burden of the heat of the day"; others are resting from their labors.

The general public has a hard time picturing a minister without

a church. To the man in the street a pulpitless preacher is an utter anomaly. But the clergy is almost as famous for its persistence in living as for the scantiness of its remuneration. In our own fellowship there are over 700 ministerial relief pensioners. These are aged or disabled ministers and their widows together with a few orphans. In an ordinary year 200 additional families are given emergency assistance because of sickness, accidents or other disasters.

A wide range of circumstances are represented in these homes. A few of these Veterans of the Cross live with their children in or near the larger cities. In such situations the grant from the Board is more of a token payment in appreciation of faithful service than a means of sustenance. No matter how devoted one's children may be, it is a great comfort to grandma or grandpa if they can have a little money of their very own!

Most of our ministerial relief pensioners live in small cottages on the edge of small communities where they can combine economical living with some degree of social recognition. Our large cities are cruel places for the aged; people have no time to wait for faltering steps or quavering voices. Most ministers have some favorite church "where the people were good." It is here that they take up their abode during the sunset years.

Of course they live frugally. Last year the average grant to a minister was $243, which was increased to $288 by a special Christmas check; for a widow the average was $195 which was similarly increased to $229. Yet somehow these people manage to get along.

Probably the greatest burden our retired ministers carry is that of loneliness. They have lived in the midstream of human life. Through baptisms, weddings and funerals they shared in the important moments of the men about them. Too often in their age they seem to be forgotten.

Eagerly do old eyes scan the street for possible callers. One person whose movements are never missed is the postman. "Is he going to pass us by, or

will he stop today?" is an oft-repeated question. Especially poignant is this query in the days before Christmas when heavily laden carriers make belated rounds.

This year as in many others Christmas is a time when the people of our churches take thought for these lonely souls who in the past have added so much to the brightness of our lives. Last year this Christmas Fund amounted to $74,511.96. This made possible the sending of 7,320 Christmas checks besides providing an Emergency Fund for unusual needs during the remainder of the year. Great is the cheer which these checks bring—but they also pay coal bills, provide needed medicines and make possible the little extravagances which make Christmas Christmas.

Of course you want to share in this Fund. You may hand your contribution to the benevolence treasurer of your church or mail it to

The Christmas Fund
The Board of Home Missions
287 Fourth Ave., New York, N. Y.

FOR HOLY HOLIDAYS

"Family Christmas Services" is a four-page leaflet containing a service for use at dinner on Christmas Eve and another for "Under the Christmas Tree" with appropriate readings for father, mother and the family. "A New Year's Day Service in the Home" makes similar provision for New Year's Day. Both may be secured for one cent a copy from the Commission on Evangelism, 287 Fourth Ave., New York, N. Y.

In Spite of All, We Persist!

A STATEMENT ADOPTED BY THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD ON OCTOBER 30, 1940

FACED with the Italian invasion of its mission field in Greece and with the threatening situation in the Far East, the American Board finds full justification for continuing and strengthening its work in these fields and is determined to do so. It has received indications that most of its missionaries plan to stay at their work, and the Board approves their decision.

In order to enable its active staff in North China and Japan to carry on more freely and effectively, it has recommended that mothers and children, with those in poor health, prepare to follow the State Department's advice to withdraw to America. It also has authorized a call for doctors and other essential new workers for these fields.

These steps have been taken in the conviction that they express the inescapable duty of the Christian Church. Suffering members of other races need fellowship and help. Missionaries embody the active good will of American Christians. Difficulties already face them. There will be increased danger—and there may be suffering and death. There is no honorable discharge from the Church's war against evil, at home or abroad.

Military disturbance is no new thing for the American Board. Its first missionaries reached British Calcutta on the brink of the War of 1812, and were refused permission to remain. When they attempted to land at Bombay, war was already declared and their first visit was to the police station. Quietly persistent, they stayed on and founded the first mission of the American Board.

For one hundred twenty-eight years the American Board and its missions have weathered revolutions, wars and massacres. Under the most trying and dangerous circumstances its missionaries have acted with true heroism, never risking danger for the sake of fame and never avoiding it where duty seemed to call.

Pursuing this policy, its missionaries have been quietly at work at their posts in China for the last three years of hostilities, ministering to all suffering people. This witness to the reality of their Christian faith has won the respect of both the people of China and the soldiers of Japan.

Evangelism Means Many Things in China

VARIED are the activities which the Chinese carry on under the name of evangelism. Harold Matthews of Fenchow, North China, who is now in this country on furlough, tells of an evangelistic campaign in which the equipment included "An Outline of Religious Faith," a chart of new life habits, song books, health posters, cartoons, books and pamphlets for church members to read, assorted slogans, a large kerosene pressure lamp, an accordion, Chinese musical instruments and a microscope which would magnify eighty times. The team was equally varied. In addition to several Chinese pastors and two missionaries there were lecturers, a public health nurse, a supervisor of singing and a combined mimeographer and accompanist.

Harold Matthews ready for a winter journey

This team spent approximately a week in each of five rural churches with short visits to four other outlying points. Usually they arrived on Monday and stayed through Sunday. The daily program was to rise at 6, hold devotions at 6.30, spend the period from 7.30 to 9.30 posting pictures, slogans and charts and circulating information concerning the program for the day. From 9.30 in the morning to 10 at night there were classes, lectures, musical interludes, personal conferences, clinics, play periods with the children, as well as morning and afternoon devotional periods and the dramatic presentation of Bible stories.

The topics discussed ranged from personal hygiene, the cleanliness of a Christian home, the danger of infection from flies and other insects (illustrated with the microscope) to "The Life and Experiences of Jesus," "The Teachings of Jesus," "The Responsibilities of Church Membership," "Christian Suffering," "Local Church Organization" and "Stewardship and Self-support." Dramatic presentations were given of the Prodigal Son

Listening to a public health lecture in Fenchow

and the Life of Christ. The evils of drug addiction and the dangers in the traditional ways of caring for the sick were vividly portrayed. Old and New Testament stories were recited to musical tunes while the farmers had a special song: "Men scatter seeds; Heaven gives the harvest." There were both health songs and hymns for everybody with special numbers for young people and children.

Varied lessons were learned by different groups. When the women had difficulty deciphering the words of the songs which they were singing it was borne in upon them that the ability to read is essential to an increasing knowledge both of hymns and of the Bible. They were also awakened to the importance of personal and public sanitation in the prevention of contagious diseases.

The men faced their responsibilities as laymen. Previously many had looked upon the church as a place to get something, usually for nothing, rather than as a place to give. As never before they appreciated the need of stewardship and self-support in an effective church. One group reached the conclusion: "Christianity concerns the whole life of the whole man and all aspects of society. Each church member should use his talents to the utmost for the spreading of the Christian life through an active church."

About thirty different decisions were registered at one or more of the five churches of which the following are samples:

Attend worship fifty-two Sundays a year.

Hold Thanksgiving and Harvest Day celebrations with gifts.

Raise the standards of Bible School, Daily Vacation Bible School and Lay-training Class.

Hold a Fair each fall for the display of farm produce and home industries.

On the road in North China

Observe Christian Home Week.

Practice coöperative buying as a church group.

Provide wholesome recreation during the New Year Festival.

Work for village literacy.

Establish a church budget, annual canvass and regular audit.

Coöperate in plans for a travelling library.

Conduct a campaign against the use of opium, morphine and heroin.

Stress personal evangelism and the "One-Win-One Campaign."

The members of the evangelistic team learned much: a new understanding of the problems of rural life; a new appreciation of the eagerness of the members of the churches to improve their standards of living; new ways of testing their own efficiency in the training of church members; new methods of raising the level of spiritual living.

"The stimulus for carrying through this team work came from the local Chinese workers; it was not suggested by the missionaries," reports Mr. Matthews. "In view of the uncertainties incident to military occupation, we are gratified that we could carry our plans to a successful result."

TOWARD CHRISTIAN–JEWISH UNDERSTANDING

By Donald M. Sterling

Under this title the November 15 issue of *Social Action* faces the questions: Why are Jews disliked? What are the causes of the present wave of anti-Semitism? What can we do about it? Copies may be secured for fifteen cents from the Council for Social Action, 289 Fourth Ave., New York, N. Y.

Fellowship Through Prayer

"We should help the women in our churches to feel that they are working together in a national fellowship," suggested one of the women state presidents at their annual meeting in Evanston last winter.

"If we should write a short prayer and make it easily available; groups all over the country could use it in their meetings and thus realize their unity with the Christian women in our churches and in other churches," was a second suggestion.

The following prayer was built up out of the suggestions and sentences sent in by several of the state presidents. It appears in the new manual, "The Fellowship of Congregational Christian Women," at the close of the section on "World Fellowship." It was used at the women's sessions at the General Council at Berkeley last summer. It may be secured from the Missions Council at 287 Fourth Avenue, New York, N. Y., for ten cents a dozen or a hundred copies for seventy cents.

It is hoped that by Christmas time thousands of our church women will find a new consciousness of a common purpose by offering this common prayer in the name of the Prince of Peace.

A PRAYER FOR ALL CHRISTIAN WOMEN

O God, our Father and Father of all mankind, we bow before Thee
To worship Thee, to await Thy guidance,
To renew our strength in the realization of Thy indwelling Spirit.
In many churches and many lands Christian women are waiting before Thee
To know Thy will. In our common devotion to Thee
May we be united and strengthened in fellowship, one with the other.
Bestow Thy blessing on us all, use us as Thou wilt.
Give us vision, wisdom and strength to do our full part
In keeping alight the lamp of faith that shall illumine the dark places of the earth.
Thou God of Truth, reveal to each of us new insight into Thy purpose;
Thou God of Love, fill our hearts with love for all Thy children;
Thou God of Peace, purify our own desires and the desires of all mankind
That peace, lasting and righteous, may prevail.
May Thy kingdom come,
May Thy will be done
In the name of Thy Son, whom Thou didst give to the world.

Amen.

Clouds, sagebrush and oil derricks are the scenic attractions of Loyd

In a Colorado Oil Camp

BOYS AND GIRLS OF AMERICA

Loyd, Colorado
July, 1940

Dear Jane:

We've moved again! When your father is in the oil business you certainly go places. Oil has a way of turning up in strange spots.

Take Loyd. Not so very long ago the only people who came around here were the sheep herders who live in funny wagons with dogs for company. What the sheep found to eat out here in the sagebrush is a mystery.

Then came oil. Derricks sprouted up and down the valley. They needed places for the men to live so they started a little town along the top of a hill. There are now about a dozen houses for the families, bunk houses for the single men, and I must not forget the Company—Stanolind—office and buildings; but there just aren't any trees and the town is twenty-three miles away.

We also have a schoolhouse. The teacher is quite young; we like her very much, and she lives in a teacherage not too far from the school so we always know where to find her.

Of course there isn't any church but we have a minister. He is a jolly, little man. His name is Best but we call him "Reverend."

He comes out from Craig where the railroad ends. He is a bachelor but he loves children. He has his pockets full of lollypops, but he says he does not even know what they taste like, but we children do! When he comes to school, teacher gives us a recess so we can romp about with him and clean out his pockets.

He has church in the schoolhouse and we love to go for he tells us interesting stories and teaches us songs. Then he preaches to our fathers and mothers while most of us fall asleep, but we wake up for the closing hymn. Dad says Mr. Best reminds us of things we would otherwise forget.

We wondered what he lived on until Dad discovered that he was a Home Missionary sent out by the Congregational Christian churches. Maybe your church helps to pay so he can come to Loyd and other places, for he goes about all over the county.

This summer we had a Daily Vacation Bible School. In the morning we learned about the Bible and Jesus and how to live and play. In the afternoon we played games. The last day of school we had a lovely picnic away in the hills.

Last May a very friendly man called John Scotford from New York came out while we were at school. He took a picture of us on the teeter-totter, and when "Reverend" was giving us candy he snapped us again. After he went back to New York he sent copies of both pictures to each of us. They are very good and some day you shall see them.

I think I like Colorado. There is lots of room around here.

Your cousin,

Barbara

The teacher, preacher and kids try the teeter-totter—with lollypops!

Abandoned mines commemorate yesterday's hopes

Colorado Contrasts

In Latin American politics, the "colorados" are the equivalent of our "reds," with about the same connotations. "Up and down" would be a far better name for the state of which the moderator of the General Council was once the governor. As has often been said before, if it could be ironed out it would cover a lot of territory. The proper way to approach Colorado is from the top down.

When theological students asked the late great Hubert C. Herring, Senior, for a home missionary church, a characteristic reply was "How about Cripple Creek?" If that produced no visible tremors, the conversation would drop to lower levels.

Our churches still sit on top of the world in the mining towns of Cripple Creek, Silverton, Creede and Walsenburg. They have survived the wildest phases of the wild west plus the booms and "busts" of the world's most erratic industry. They stand as monuments to a glorious chapter in home missionary history. At Creede and Silverton we have the only functioning Protestant churches in their respective counties. The other denominations have all gone away and left us to struggle with the hosts of dark-

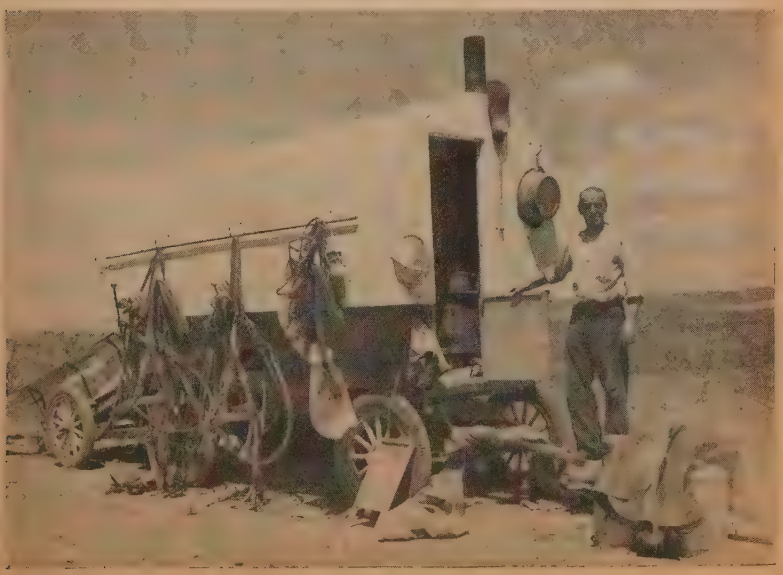
ness unencumbered by ecclesiastical competition.

Coming down from the mountain sides, we find much good ranching country. Over toward the Utah line the name and figure of James F. Walker, pioneer home missionary, is still remembered with reverence at Redvale, Nucla, Paradox, Bedrock and in the regions round about. At the upland valley of Collbran our churches have sponsored a hospital well located to take the part of the Good Samaritan. For those who can read between the lines, the most cheering news from Colorado is that one of our prominent rancher-laymen has bought a boat—and can use it! The end of the railroad at Craig is the stepping-off place of Archie Best, who preaches on Sunday morning in a rather formal setting and the rest of the time in schoolhouses, oil camps and wherever else folk can be found.

Eastern Colorado is the land of the sugar beet and the Rocky Ford melon. To the naked eye this is a better region for jack rabbits than for people, and yet we have a number of German-speaking and some English churches ministering to people who add to the sweetness of the world.

To those who swelter in the summertime heat of Nebraska, Kansas, Oklahoma and Texas, Colorado is a foretaste of heaven. Here they can keep cool and

The sheep herder leads a lonely life



behold beauty. In the mountains the luckiest strike has not been gold or silver but summer visitors. Our churches minister to these refugees from the sweltering plains at Colorado Springs, Manitou, Longmont, Green Mountain Falls, Hot Sulphur Springs, Ward and elsewhere.

Colorado is a good place to go to school. It is neither very hot in summer nor particularly cold in winter, but tends to be attractive at all seasons. From Colorado College have come such leaders of our churches as Arthur Holt, Judson Cross, Lillian Picken. Our churches also serve the students of the state schools at Greeley, Boulder and Fort Collins.

Over a quarter of the people of Colorado live in Denver, whose proper emblem would be a lawn sprinkler. Few cities have as many lawns or so few apartment houses. Our churches minister to all sorts of people from the socially elite who worship at First Plymouth to the stockyards constituency of Pilgrim and the throng of needy folk who frequent the People's Tabernacle.

Since June 1, 1939 the superintendent of our Colorado churches has been Nelson C. Dreier. Tall of stature, sturdy of frame, black of hair and abounding in energy, he fits the state. Ubiquity is the most commonly esteemed virtue of state superintendents—and Nelson Dreier is everywhere.

Superintendent Dreier confers with Archie Best

Marketplace in Dansalan, Mindanao

Our Philippine Opportunity

AMONG the peoples of the Orient the Filipinos are the only ones who call themselves Christians. Our government is scheduled to withdraw from the Islands in 1946. These two facts put the Evangelical Church of the Islands in a place of great future significance. Upon it rests much of the responsibility for making the Philippines a beacon light of Christian democracy in the Far East.

Unusual opportunities confront us in Mindanao, the second largest island of the archipelago and the area for whose evangelization we are immediately responsible. In many ways it is a new country to which a million immigrants have been coming in recent years. The government is encouraging this migration by homestead grants, loans and the building of roads.

In their new environment these settlers are willing to listen to the gospel message. The old environment is gone, the new is in process of formation. People are open to new influences for both good and evil. Men who would never enter a Protestant church in the northern islands feel free to do so in Mindanao.

Among the newcomers are many Protestants. Occasionally entire churches have migrated with their pastors, partly to escape persecution, partly to better their conditions. Frank Laubach, our veteran missionary, writes, "It is our privilege to help mould the concrete while it is still wet and soft. Shakespeare's words, 'There is a tide in the affairs of men' is peculiarly applicable to the next five or six years in Mindanao. Along the coast where the immigrants are settling by tens of thousands a competent evangelistic preacher and singer can win converts as freely as Billy Sunday once did, but we should not use such methods unless we are prepared to give those who are won some months of careful training preparatory to baptism."

Foreign Flashes

A "Crying Need" in Madura

With 1200 maternity cases, of which over 300 were abnormal, due in large part to lack of proper pre-natal care and the ministrations of ignorant Indian midwives, Dr. Grace Kennett, talented Indian staff physician of the American Hospital for Women and Children, Madura, last year worked beyond her strength. After an enforced rest she returned to her post. Mother India's contribution to the population of the world through this hospital's maternity department registers well over 1300 a year. The hospital seeks to limit the number of patients to the beds available but they continue to pour in, pleading for only a mat on the floor. Dr. I. Mary Roberts, medical officer, stresses the great need for more trained Indian midwives.

Bailundo Bounds Ahead

Mrs. Richard S. Webb of Bailundo reports forty children in her kindergarten learning cleanliness, handwork and simple Portuguese. A group of older girls come for cooking, knitting, sewing, reading and Bible study. They are looking toward matrimony. Older women have overcome their embarrassment and are learning to read. The medical work is growing by leaps and bounds. Miss Mary Thomas, R.N., has a midwifery class for native women, a type of service much needed.

Hungry to Know

Because they were too poor to pay even the slight board for the annual spring meeting of the church in Ingtai, China, the women from Naung-chia Church brought rice and cooked it themselves. One woman carried her baby on her back twenty-one miles. The participation of the women in the churches is increasing, reports Miss Laura D. Ward. This is due to special meetings and visits of preaching bands. "Everywhere the doors of opportunity are open wider than ever. The problem of Christian nurture is an acute one. The number of Christian workers, both Chinese and foreign, is pitifully small."

A Self Made Convert

The service was over and Emmons E. White of Manamadura, India, prepared to go home. A young Mohammedan farmer who had been in the audience detained him. He seemed loath to leave. "What do you think of Christianity?" Mr. White asked, expecting little if any response. "I would like to become a Christian," was the startling and immediate reply. The young man said he had long been attracted to the life of Jesus. He felt him the real "Isa" of Islam. He had argued about Christianity with his fellow Moslems. He marveled at the way Jesus had borne insults patiently. Apparently he had followed his study of Christianity entirely on his own until he had reached a decision. He said he would settle his business affairs and take the first step. Then he went away. Perhaps this tale will have a sequel, perhaps not.

Not Afraid of Work

India's villagers make up nine-tenths of her population. Of these millions very few can reach a city hospital so the hospital must go to the village if suffering is to be relieved. The American Hospital for Women and Children, under Dr. I. Mary Roberts, is village-minded. The little nurses in training, with an Indian doctor, fare forth each week into the dirt and poverty of the villages to win friends and clean up people and homes. They wash hair, bathe children, clean out drains and even fill in stagnant mosquito-breeding pools. At first they met with suspicion, but now they are warmly welcomed. Dr. Roberts would like to see a permanent medical unit established in connection with the larger hospital but serving some thirty villages too far away from Madura to benefit by the main institution.

Without Benefit of Physician

Mt. Silinda, East Africa, is struggling along with only two valiant American nurses to fight suffering. They are Miss Minnie A. Tontz and Miss Theresa R. Buck. Dr. Willis H. Willis, formerly of Mt. Silinda, has withdrawn from foreign service and no permanent physician has been secured. At Mt. Silinda they train native boys and girls to serve their own people. Nurse Tontz tells of one graduate who worked in a mine hospital in Rhodesia. She returned home and brought a sum of money given her by the mine superintendent. "The money is a gift. It belongs to you," said Miss Tontz. "No," replied the girl, "it belongs to the people who trained me." After a time Miss Tontz took it and put it into the new church building fund.

California youth worshiping on the shores of Lake Tahoe

The Youth of Our Churches

By Lucy Eldredge

We know young people with a deep personal religious experience and an unmistakable loyalty to the Church. We know skeptics. We know many who seem indifferent, absorbed in a social whirl or a business or work life without much consciousness of their needs or those of anyone else. There are some with deep concerns about injustices, inequalities and wrongs, and others with little thought for anything beyond a good time, an attractive personality and plenty of money to go places and see things.

A few years ago the American Youth Commission of the American Council of Education tried to discover the major needs and interests of American youth. As a cross-section of American young people, 13,500 youths in Maryland were chosen—Catholic, Jewish, Protestant and non-church young people between the ages of sixteen and twenty-four, living in the city, village and open country, American and foreign-born, representing all social classes, all occupations, and all degrees of employment and unemployment. Interviews followed. Facts were studied objectively and scientifically. The report became a book called *Youth Tell Their Story.* On the fascinating cover are two young people: the young man with overalls and a lunch box; the girl

with books under her arm, striding out into the world hand in hand. The border shows youth in various activities. Questions cover the page "jobs?" "babies?" "wages?" "drink?" "war?"—and down in the right hand corner, "go to church?"

The foreword makes no reference to religion as an essential in the solution of such problems as equalization of educational opportunities, employment, economic security. Chapter 12 shows how problems in religion are complicated by race, poverty, foreign-born parents. The reader discovers that 44.5 per cent went to church once a week, the Catholics bringing up the average; that six out of seven had attended a service within the past year; 71 per cent considered themselves members of some church. The majority wanted to be identified with the Church and wanted it to be known that they participated—sometimes. 81.1 per cent accepted the faith of their parents. When parents had differing religious affiliations they tended to accept the faith of the mother. Girls seemed more devoted to the Church than boys, single young people more than married. A high per cent wanted the Church to retain its original character as a place of worship. The conclusion was that there is religious interest among young people, but not too much confidence can be put in the contribution to the solution of their problems that would come from the Church.

This is one study. There are others. *Youth—One Sixth of America* by James Flint, in the September issue of *Social Action* gives us more to think about.

A professor who was asked to teach a course for university Freshmen to help them correlate their religion with the new truths which they were encountering found this difficult, if not ridiculous, for they had no religion sufficiently clear to be related to anything! They had attended Sunday school and church, knew a few Bible stories, had a notion that certain sins were wrong and an impression that religion was related to social justice, and cherished a good many prejudices against other varieties of Christianity than their own. They were personally loyal to parents, or to a minister back home; some had lingering habits of church going and prayer, while many felt that religion is intellectually uninteresting, and an awful bore. The course was abandoned and one on fundamental theology substituted. When they learned what Christianity was and what it taught, they were able to make their own correlations without much help from others.

The Church must seek to understand the problems of youth. There is a personal side. When our own lives demonstrate that religion has something to give which is valuable in living today, young people will want it.

Among Congregational Christian Youth are young people who go to church and those who do not. There are the unemployed, the economically insecure, the oppressed, the favored. There is a keen interest in social issues. Missions is becoming a living concern as responsibilities are accepted. Social Action excites many.

Ten thousand and more were in our hundred summer conferences this year, five per cent of the total youth groups of our Congregational Christian Fellowship. Many more are in other meetings during the year. Days and weeks are spent in study, worship, fellowship, planning. As one parent said as he observed a closing summer conference service: "If this is happening all over the country, it must mean much."

More than a thousand young people are association, state, regional and national Pilgrim Fellowship officers. They are working on state committees. A few attend national board meetings. They plan missionary projects, write promotional material, make speeches, lead hours of worship and discussion.

Congregational Christian youth are marching. They need many who are older to keep in step with them, as well as those who are ready to cheer them on.—From an address to the women at the General Council meeting in Berkeley last August.

Henry Rust
National President of
Pilgrim Fellowship

With the Women of India's Villages

By Gertrude E. Chandler

We have three aims in our work with the women of the villages of South India.

I am trying to make our Christian women literate. Last week I met groups of thirty and sometimes fifty women. None of them knew how to read at all. The job is to find a worker, paid or unpaid, who can help them. Not all are eager to learn. They are coolies. "What good will reading do us?" is a question I often have to answer.

I am trying to make women more intelligent concerning health problems so they will be less timid about using the Government Dispensaries. Where there are educated women or a woman doctor in Government service I am working for more coöperation between this woman, be she Christian or non-Christian, and the women of the Christian community who are often of low caste origin and have certain inhibitions which are hard to overcome.

I am trying to lead the Christian women in our villages to know more of Christ, following some plan of study in their homes. With reduced finances all around we are trying to show the educated women that they must all help in the process of presenting the Gospel to women who are hungering for it. I walked into one Hindu home where there were four or five very nicely dressed women and their first question to me was, "What does Jesus mean when He says, 'I am the Bread of Life'?" Many of them are studying the New Testament most thoughtfully.

This week we went to a village Harvest Festival. About 7.30 p.m. the villagers began to assemble after being in the fields all day. The tiny rough church was jammed with people. Up came the offerings—two goats tied to the window bar right beside me, a cock and two hens taking refuge under my chair, baskets of grain, coconuts and three little handkerchiefs hemmed by the Bible woman. The offering in money was ten dollars in cash. Just before the service I asked some women what their "sambalam" (salary) was and they said, "We get two cents a day and the men get five cents." Three sleepy babies were baptized that evening.

Camera News

By

Dorothy P. Cushing

HE CAN STILL SMILE!

For over two years Daniel has been a patient in the Willis F. Pierce Memorial Hospital, Madura, India, of which Dr. Edward W. Wilder is superintendent.

He had this picture taken especially because a gift of $5.20 from the Primary Department of the Newton Highlands Church, sent to the Children's Ward, made possible not only a new cast for Daniel but his food payments for two months.

COME BACK TO US!

The Moro boys' dormitory and the girls' dormitory at Dansalan, Lanao, Mindanao, Philippine Islands, gave a farewell party to Mrs. Frank C. Laubach, home for a brief visit. The big umbrella was presented by the men from the Lanao press.

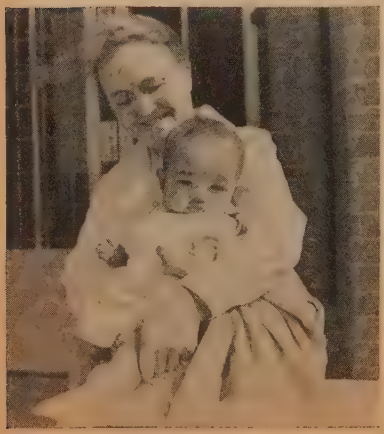
The Dorcas Society (women's group) also had a party and read a beautiful letter of appreciation: "In our prayers we will remember you . . . As you go we shall be with you in spirit . . . Our greatest prayer will be that you may come back to us."

Dorcas Societies are doing a fine work in Filipino churches all over the Islands.

Center back: Dr. Fritz Baumgarten, young refugee physician from Vienna; at his left, Dr. Li; right, Mr. Feng, in charge of the operating room; front, two Chinese nurses. A big operation just finished.

CIVILIAN CASUALTY

This country lad played in the dirt and found a bomb which exploded seriously injuring the boy's hands and arms.



GOING WITH THE WIND!

Dr. Alma L. Cooke, Tehchow, North China, and a small patient. Says Dr. Baumgarten, "It was a windy Sunday."

n Tehchow

Dr. Baumgarten examining pupils from Tehchow schools.

IN THE OPERATING ROOM

Dr. Baumgarten and Chinese doctors and nurses on the job.

SUNDAY SCHOOL IS OVER!

Sunday School group at Tehchow Hospital, North China. Interest right now centers on the doctor's camera.

Waiting for Vacation School to start

Student Summer Service in Georgia

By Malcolm V. White

In New York this spring Herbert Brautigam said he had been appointed a Student Summer Service worker in Georgia. I told him to travel light and expect anything; he arrived in Barnesville in June with a steamer trunk and a travelling bag!

W. Carl Parker had offered us the use of his parsonage as a training school. From Massachusetts came Herbert Brautigam and Barbara Beach to meet with Collie Seymour, Christine Skelton and Thelma Huckaby—all natives of Georgia. The five students, plus three leaders, plus Pattie Lee Coghill's boxes of materials, plus Herbert's trunk filled Mr. Parker's house to capacity.

Every morning, after seven o'clock breakfast, we went out to Fredonia to conduct a model Bible School in a newly built community house with seven teachers for thirty children. On the first day the attendance was slim, as many of the children lived more than a mile away. From Tuesday on two of us rounded up the children in cars. This gave us a very constant attendance. Each day we were served a picnic lunch by a different group of ladies. Like Job's family, we feasted for a week.

The first part of the afternoon was set aside for a siesta and a bath; then we got down to the serious business of organizing materials for our Bible Schools.

We chose "The Church" as our topic for the summer, and planned suitable worship services, lessons and handwork. Among the suggestions were: clean up the neglected corners found in so many of our country churches, make bulletin boards, church signs, book racks for the pews, scrapbooks showing how to beautify the church and illustrating its value to the community.

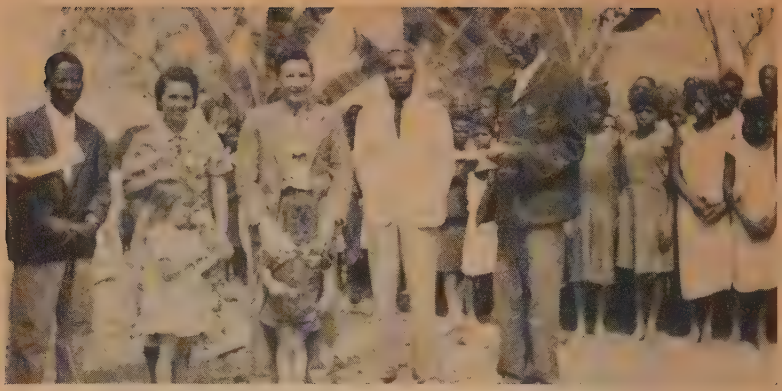
Wednesday night we invited the young people and adults to a social at the Community House. We played games so hard that Barbara Beach woke up with a badly upset stomach. The doctor came that night and again the following morning. When the other girls discovered how young and handsome he was they began contriving excuses for going into the sickroom. One came in with some orange juice, another with a glass of water and a third just to see if she could be helpful.

The Parkers went with us to Macon Friday to celebrate the close of our training conference. We arrived shortly before five o'clock but in Macon it was Eastern time and an hour later. We scattered to do our shopping before the stores closed. A banquet dinner and a picture show completed our celebration. The next morning we left for our various fields of duty from North Georgia to Tampa, Florida.

One-room churches prevail in Georgia

THE YEAR BOOK OF MISSIONS FOR 1941

Contains condensed biographies of the missionaries and officers of The American Board; a Prayer Calendar; a brief history of the Board; postal addresses of all missionaries; a list of the Board's schools, hospitals, social centers and the union institutions in which it shares; evangelistic, educational and medical statistics. It may be purchased from Harvey L. Meeken, Agent, 14 Beacon Street, Boston for thirty-five cents postpaid or three copies for a dollar.



The Dilles and some of their African fellow-workers

Nala Attends an Omesa

THE village was still a long way off. But shouts of greeting and songs of welcome were already coming from the forest as joyful Ovimbundus heralded the approach of Nala's car. Nala was Carl R. Dille of Chilesso, West Africa. His car was on its way to a distant outstation to attend a district Communion Service. These are held in various areas during the dry season and come once a year. The native Christians called them "omesas." In this particular party were Mr. Dille, Pastor Salupula, full of years and virtue, the Ovimbundu church secretary, and a deaconess with her three-months-old baby on her back, a deacon, a nurse from the Chilesso Hospital and a patient returning to his home in Hamba.

This party moved into a home vacated by a deacon and his family—an adobe house with five rooms, which is quite unusual even in a Christian village.

"As in most native kitchens the fire was built in the middle of the floor and kept going day and night," write the Dilles. "All the cooking was done over that open fire. And when I say 'open' I really mean open, for there was nothing remotely resembling a chimney or any outlet whatever for the smoke; it just drifted from room to room and eventually seeped outside (that is, what hadn't already gotten into one's clothing and hair!). During the middle of the day, when it was warm, we opened the doors and windows. But at night! All doors and windows were tightly shut to keep out the cold of our frosty winter weather.

If I opened a window in my room, which was separated from the others only by walls without a ceiling, I would freeze the poor natives with their scanty covering so I suffered in silence and smoke! I felt and must have looked like a well smoked ham."

At these district communions babies are christened and dedicated, couples are married and new members received into the church. Among the Ovimbundus reception into the church is a sacrament which makes faces glow and hearts sing.

In addition to the religious services—and Mr. Dille remarks that "you folks at home would marvel at the number of church services the native Christians have"—there is the ministry of the nurse who treated over 250 patients on this particular weekend. She contended with everything from sore toes to childbirth. Because the missionary was in the village when the baby arrived the infant was called "Dille" or as they say it, "Deelay." When the child was hardly thirty hours old it was brought to the church and dedicated to the Lord by the father *and mother.*

Ovimbundu boys use most anything for clothes

Mr. Dille finds that even a medical layman can give some much needed advice about maternity care. Sometimes women will go to work in the field in the morning and return in the evening carrying a newborn babe.

Everywhere in West Africa our missionaries are confronted with sick and hungry people, lack of able leadership, lack of medical assistance, lack of money —and yet the native people are continuously begging for the Christian Gospel. Deceit, dishonesty, adultery, witchcraft are perennial problems. "All we can do each day is to take a new grip on our faith and plunge into the myriad small tasks at hand," writes Mr. Dille.

These include giving corn to hungry beggars, selling new Testaments and Gospels and other material, buying rope from the blind man, superintending building repairs, paying workmen, acting as mission treasurer, studying Umbundu and seeking painfully to understand this new tongue in the meetings which he must attend, working out sermons in Umbundu by the sweat of his brow, talking over plans and problems with native workers.

Meanwhile Mrs. Dille teaches the women to knit sweaters to ward off pneumonia from their babies, tells them how to feed their offspring by schedule and not by wail, attends women's meetings and often prepares talks in Umbundu. If anyone thinks it is easy to master a strange tongue let him try it. Mrs. Dille writes, "After straining my ears to decipher Chuma's chattering and struggling to say what I wanted to with the little Umbundu I knew, I was as tired as if I had done a day's housecleaning."

PLAYS FOR THE CHURCH

How to harness the dramatic impulses of church people to the effective presentation of Christian truth is one of the perennial problems of church life.

A selected list of plays suitable for church use has been prepared by Mr. and Mrs. John L. Lobingier under the following divisions: Christmas, Easter, Biblical Plays, General Religious Plays, Thanksgiving, World Peace, Social Action, Missions, Temperance, Democracy. How the play may be secured, the price, the number of characters, the time needed for presentation, and a brief description are given for each title. Single copies may be secured free from the Division of Christian Education at 14 Beacon Street, Boston or purchased for sixty-five cents a dozen from the Pilgrim Press.

The Akron Meeting

(*Continued from page 8*)

for a morning session on the "Rural Church."

As was expected, Music had an important place in the services, especially through the contributions of the organist of the First Church of Akron, Burton A. Garlinghouse, and his choir; and through the singing of the choirs of Schauffler College and of Cuyahoga Falls Church.

The "Greetings" were presented by Dr. Marvin R. Brandt of the West Church of Akron. The keynote address was given by Dr. John M. Phillips, of Omaha—on the theme "Maker of the Seven Stars." Other addresses were given by President D. J. Cowling of Carleton, on "Holding the College Line"; Dr. Henry S. Leiper of the Federal Council, on "America's Hospitality on Trial" in our treatment of European refugees in America; Dr. Roy E. Bowers, of Cleveland, on "The Historic Rural Church"; and Rev. Shirley Greene of Merom, on "The Country Fathers the City." Our General Minister, Dr. Douglas Horton, gave his great address on "The Church in the World" and Rev. and Mrs. Eugene H. Rainey of Evarts, Kentucky, helped us see and feel the problems of a church in an American mining town.

Striking talks on industry and labor were given by John A. Christie, factory manager of the Mohawk Rubber Company of Akron, and by Sherman H. Dalrymple, president of the International Rubber Workers Union. And last but by no means least were the stirring missionary addresses of Miss Lucille Day of India, President Buell Gallagher of Talladega, Secretary Brownlee of the American Missionary Association, and Rev. George W. Shepherd of China.

There were no forums as such. Discussion periods were called "Interest Group Sessions." Dr. James Austin Richards of Oberlin led one for the ministers. Subject: "The Minister and World Christianity in a War-Torn World." The group for laymen was led by Omar E. Meyer of Sandusky. Subject: "New Laymen for the Modern Church." Mrs. E. E. McClintock of the Missions Council had general charge of the women's group session to which we refer later.

Other Interest Group Sessions were on "The Christian Home" (Mrs. Stoddard Lane of Iowa, leader); "The Race Question" (President Gallagher); "Ethics in International Relations" (Secretary Douglas Horton); "Community Problems" (Dr. Walter Giersbach of Illinois and President-Elect of Pacific University, Oregon); and "The Refugees" (Dr. Henry S. Leiper of New York).

John A. Christie (left), Factory Manager of the Mohawk Rubber Company of Akron, with Dr. Noble S. Elderkin of the First Church in Akron beside him, speaks of the attitudes that industry would like to have the churches strike.

The Woman's Department of Missions of the Ohio Conference, Mrs. O. G. Reuman presiding, held its annual meeting and adopted a revised constitution and elected and installed officers.

The women delegates from the various states, associations, and church organizations spent the best part of Tuesday together under the general leadership of Mrs. E. E. McClintock of the Missions Council. Simultaneous working group sessions were held on "The Place of Missions in the Unified Program" (Mrs. Reuman of Ohio, leader); "Organization—Leadership—Finance" (Mrs. A. P. Brooks, Minnesota and Mrs. C. H. Wicks, Wisconsin, leaders); "Personal and Group Devotions" (Mrs. Cleon Swarts, Indiana, leader). In their "Assembly" Mrs. W. H. Medlicott of the Missions Council led in the discussion of Church Women discovering themselves as part of the Church; Mrs. E. E. McClintock led on "Techniques and Tools for Their Task"; Miss Priscilla Chase of the Ohio State Conference on "Their Responsibility to Youth." Mrs. Charles C. Burger led in the closing meditation of that session. At the women's luncheon, Mrs. Wicks of Wisconsin presiding, the theme was "The Fellowship of Congregational Women."

The worship services of the Regional Meeting were memorable. In a simple yet profound

and forceful manner the chaplain of the meeting, Dr. Stoddard Lane of Des Moines, helped us realize the foundations of our Faith in this "time of trouble": Faith in a Good God, Faith in a God of Love, Faith in a Victorious God.

The Conference had its "Findings." They were prepared by a committee composed of Rev. A. W. Swan of Wisconsin, Rev. C. H. Wilcox of Ohio, Rev. G. C. Pullman of Iowa, Mrs. A. W. Palmer of Illinois, and Mrs. J. C. Coupland of Nebraska.

The Meeting *sensed* "a notable unity of the spirit within the churches, drawing us in sympathy toward one another, even while uncertainties and differences exist among us."

It *observed* "a determination to continue the American Board's missionary projection of the Gospel, until the church be planted the world around."

It *discovered* "a readiness to apply the tested methods of the Home Boards to the special human and spiritual needs of the communities entrusted to our care."

It *found* "a resolution to support the Council for Social Action, especially in its accepted responsibility to minister to war refugees and victims here and abroad."

It *saw* "the necessity of so uttering the word and conducting the work of the churches, that, whatever lies ahead, we share in fashioning a world fellowship of Christians so warmly knit and securely wrought as shall be humanity's chief surety of righteousness and peace."

In view of these findings of the spiritual realities among them, the delegates rededicated themselves to the witness of the Gospel in faith and fellowship and freedom. And in token thereof the Conference called ministers and laity alike to such self-disciplines and self-denials as should eliminate useless economic and social waste: "that we of the churches may enter more realistically into the suffering of the age and be enabled thereby more certainly to alleviate its tragedy; and specifically to supply the resources by which an aggressive program for the extension of the Kingdom of God through church agencies may be funded."

Superintendent Samuel W. Keck of the South Dakota State Conference and chairman of the Mid-West Regional Committee, was the president of the meeting. He was assisted by Dr. Noble S. Elderkin, pastor of the First Church where the sessions were held, and by Mrs. Otto G. Reuman of Medina, president of the Woman's Department of Missions of the Ohio Conference and vice-chairman of the Mid-West Regional Committee.

The officers of the Mid-West Regional Committee for the ensuing year are: Mrs. Albert W. Palmer of Chicago, chairman; Supt. E. Merle Adams, Lincoln, Nebraska, vice-chairman.

Personals

Rev. Olaf A. Stoeve has been called to the church at Judith Gap, Montana. He began work there September 15. Mr. Stoeve was born in Canada; he was educated in the University of North Dakota where he received his B.A. degree in 1936, and in the Chicago Theological Seminary.

Mr. Eric S. Greenwood has been called to the pastorate of the Union Church of Chattanooga, Tennessee. He began work there about October 1. Mr. Greenwood served as a student worker during the summers of 1939 and 1940 under the Church Extension Division in Alabama, Florida and Tennessee. He has also served as instructor in training schools in Kentucky, Tennessee and Alabama. As well as being a promising young minister, Mr. Greenwood is an accomplished pianist and organist.

Rev. Ed Cunningham has left the Ardenwald Church of Portland, Oregon, and has accepted a call to the church at Weiser, Idaho.

Rev. M. M. Gressley has left the Glasgow, Montana, church to accept a call to Bellevue, Ohio.

After a pastorate of over seven years, **Rev. Edward W. Canfield** has left Dupree, South Dakota, and has accepted a call to the Humboldt, South Dakota, church. Prior to his going to Dupree, Mr. Canfield held pastorates in Winfred, Turton, Faulkton and Letcher, South Dakota. He is a native of Illinois.

Lloyd L. Lorbeer, en route to South India after a furlough in America, wrote on October 24 to the editor as he was approaching Honolulu:

"Thirty-one missionaries are on this ship bound for China, India, Persia and Syria. We are the only American Board folk in the group. We all seem to share the feeling that there is more work than ever to do in the Orient these trying days. Humility, friendliness, coöperation, the supremacy of the Spiritual—these seem to be the things we should seek for our lives as again we start service in our adopted countries."

In these days of international tension it is refreshing to learn that a nation like Japan thinks enough of certain missionaries to honor them with Imperial decorations. Several American Board missionaries have received such during the past forty years but none have deserved the honor more than does **Dr. Charlotte B. DeForest** who has just retired from the presidency of Kobe College.

When by cablegram on Armistice Day Miss DeForest received the congratulations of the faculty and students, and of President Hatanaka, we were able to get from her the reason: the Emperor had bestowed upon her the Sixth Order of the Sacred Treasure.

So the HERALD adds its congratulations over this well-merited expression of gratitude for her years of constructive service among the young women of Dai Nippon.

In Memoriam

Dr. Alexander MacLachlan (1858–1940), one of the great missionary college builders and statesmen of the last generation, died suddenly, September 9, at Kingston, Ontario to which he had retired in 1926. A young Scotch-Canadian, educated at Queen's University and Union Seminary, he went to Turkey in 1887 under the American Board to found St. Paul's College, Tarsus. In 1891 at Smyrna, he found a handful of boys in rented quarters. From this small beginning he developed almost single-handed the International College at Smyrna until it was a degree-conferring institution with a world-wide reputation, a splendid set of modern buildings, and an endowment of a million dollars. Since 1936 it has been an integral part of the American University of Beirut, Syria, and enrolls more than a thousand students of many races.

We could say much more of the life and work of this pioneering spirit: of his being the first to see the necessity of coöperating with, rather than competing with, the Old Churches and with the Turks; of his building and equipping an observatory that set the time for the city of Smyrna and checked the chronometers of the American and British fleets; of his service to prisoners of war, his leadership in Moslem relief during the World War; of his taking the first steps in the organizing of what is now Athens College, etc., etc.

Although a British subject, Dr. MacLachlan was so trusted by the Turks that he remained actively at work throughout the first World War and at its close was called to Paris and London to advise with high officials. He was honored with degrees from Queen's and New York University.

Dr. MacLachlan was a far-sighted builder. Personally he supervised every activity. Personally he inspired every teacher and student. Personally he won most of the friends who financed the college. He was a dynamo of energy. He seldom walked, he ran. Even at fourscore, he seemed possessed of unusual vigor and his interest never flagged. He was an enthusiast in everything he did. He had strong convictions, nurtured by daily patient waiting upon God, and based on an unwavering confidence in the sure outworking of the Eternal purposes of good for all men.

Dr. MacLachlan was a great friend. His home was a center of gracious and abounding hospitality. From high officials of several governments with whom he worked to the humblest peasant and little children of whatever race, all trusted, admired and loved him. Students and former associates throughout the world, testify that his friendship was formative in their lives.

He is survived by Mrs. MacLachlan, the former Rose Blackler, and a helpmeet for nearly fifty years in all his achievements, with four children and seven grandchildren. Rosalind is the wife of Dr. Cass Arthur Reed, his successor in the presidency of International College and now a pastor in Pilgrim Church, Pomona, California. His sons, Captain M. Bruce and A. Grant, are in government service in Ottawa, and Ian is head of the family business in Kingston.

George Warren Hinman. A wide circle of people in America and other parts of the world will learn with regret of the death of Rev. George Warren Hinman, D.D. For more than a year he had been in failing health with increasing feebleness. His release came as the result of cerebral hemorrhage on Sunday morning, October 13, at his

home in Pilgrim Place, Claremont, California.

His long and useful life was given to the cause of human welfare as interpreted from the viewpoint of the Kingdom of God. He was a man of distinctive abilities, a broad and catholic thinker, a Christian statesman, a missionary idealist, a lover of his fellows, a man of sunny disposition and overflowing friendliness, full of the milk of human kindness. The world is richer for his having lived in it. Among the flood of letters which have come to Mrs. Hinman since his death are these words from one of his long-time associates in the missionary enterprise summing up Dr. Hinman as "one of the noblest men I have known."

He was born at Baraboo, Wisconsin, February 22, 1869. His parents had spent a period of missionary service in Africa, followed by many years of ministry in this country, chiefly in the middle west. Dr. Hinman received his college training at Oberlin, graduating in 1893. His work in theology in preparation for the ministry was done at Oberlin Theological Seminary and, after an interval of two years during which he was acting president of Gates College, Nebraska, at Harvard Divinity School. From the latter institution he received his Master's Degree in 1898. In 1893 he was married to Miss Kate Bailey, a fellow student in Oberlin. After his ordination in Cambridge, Massachusetts, they went to Foochow, China, under appointment of the American Board.

At two periods in Foochow he served as acting president of the college. He spent two and a half years in Shanghai, using that place as headquarters while he served as general secretary for China of the Young People's Society of Christian Endeavor.

After nine years he returned to America. Because of an oriental infection acquired in China, Mrs. Hinman's ill health prevented their return to China. After a short time he accepted appointment with the American Missionary Association as its Pacific Coast representative. It is chiefly in connection with this large work that his name will be remembered. His work was the promotion of interest in unprivileged peoples—the Negroes in the South and the American Indians. Also he supervised the missionary work on the Pacific Coast among the Chinese and Japanese. For seventeen years he devoted himself to this work with great zeal and became widely known for his devotion to it. He became an authority on missionary work among the American Indians and published an authoritative book under the title, "The American Indian and Christian Missions."

At various times his duties took him to Hawaii, Mexico and Puerto Rico. In the latter country he had residence for a season. For six years he served in connection with the national headquarters of the American Missionary Association in New York. In 1930–31 he acted for the Commission on Missions as missionary editor of the *Congregationalist* and also shared in the preparation of their general and promotional material.

In 1919 he received from Pacific School of Religion, Berkeley, California the degree of Doctor of Divinity.

In 1934, at the invitation of Foochow College, after twenty-seven years of absence from China, Dr. and Mrs. Hinman returned to Foochow to assist in promotional and teaching activity. They undertook this service at their own charges. This crowning period of usefulness kept them in China four years, two years longer than originally planned. They returned to this country in 1938, making their home first at Moreland, New York, and more recently, for more than a year, in Pilgrim Place, Claremont, California, from which place he was called to the larger life.

The service of farewell was conducted in the home, to enable Mrs. Hinman, confined to her bed, to be present. The leadership of this deep and tender service was participated in by Dr.

Raymond C. Brooks, Rev. Theodore C. Hume, Rev. Albert P. Davis and Dr. Ralph B. Larkin.

RALPH B. LARKIN

Edward Lincoln Smith. In 1912 when, after the retirement of Dr. Creegan from the Middle District Secretaryship of the American Board, wide search was made for a successor, the choice fell upon Rev. Dr. Edward Lincoln Smith of Seattle, Washington. Dr. Smith accepted, though for temporary service only. Later he was made Corresponding Secretary of the Board, with office in New York.

He retired in January, 1921, to return to the Pacific Northwest where as a member of the famous "Yale Band" he had become well known and greatly beloved; to the state of Washington in which as pastor of the First Church of Walla Walla and the Pilgrim Church of Seattle he had been an outstanding Christian leader in educational, social and missionary work; and to the city of Seattle which he had helped build up spiritually and materially into one of the great centers on the Coast. There, though later withdrawn from public contacts because of protracted illness, he continued to "find pleasure in useful and unselfish employment, morality and education" until his death, giving much time and thought to his writings.

He was the author of *Two Warriors, Six Studies in Acts* and *Meditations on Five Psalms.*

Dr. Smith was a Vermonter by birth. He graduated from Yale College in 1880 and from Yale Divinity School in 1890. He was ordained that year, and began work at Genesee, Idaho. He married Rosalie Baker of Walla Walla in 1898 (and is survived by her, by his brother Philip of Seattle, and by two sisters, Mrs. Charles Wilson of Muskegon, Michigan, and Miss Catherine Chapin Smith of Vermont).

He died at his home in Seattle on June 24. The funeral service was held in Pilgrim Church, under the leadership of Rev. John F. Dunstan, pastor of Prospect Church of which Dr. Smith was a member, and of Rev. Ralph V. Conard, pastor of the Pilgrim Church of which Dr. Smith was the first minister. Interment took place at Walla Walla, with Drs. Lucius O. Baird and S. B. L. Penrose, surviving members of the "Yale Band," officiating.

Dr. Smith will ever hold a place in our Congregational missionary history. Not only was he one of our great Congregational home missionaries himself, but also was he the founder of the Congregational Church Extension Society of Seattle which was instrumental in establishing nine of that city's Congregational churches and in raising

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tens of thousands of dollars for church buildings. His missionary interest extended overseas as well, especially to the work and workers in China. He was a Corporate Member-at-Large and an Honorary Member of the American Board. Both in writing and in speaking he was ever furthering the cause of Christ at home and abroad. A worthy example of a Christian minister!

As for his influence in Seattle, we can best quote from an editorial by James A. Wood of that city: "No man of finer attainments in scholarship has been among us. Though highly educated and especially versed in theology, his speech and writing were ever in accord with unaffected Christian faith: easy to understand, convincing and helpful. No man of his time could have been more pure in heart than he. For him the promise, if not already, soon must be fulfilled, a fulfillment the more deserved for a lifetime of devoted service."

Miss Alice F. Stillson died after a short illness July 4, 1940, in Claremont, California.

She was born in Woodbury, Connecticut, July 5, 1854. She received her early education in public schools and was graduated from the Normal School in Hartford, Connecticut.

After teaching in public schools in Connecticut she was appointed in 1891 by the American Board to the Zulu Mission in Natal, South Africa.

She had charge of a school for Zulu girls in Umzumbe, and gave faithful service to the Mission for ten years, endearing herself to her pupils and to her associate missionaries.

During the years since Miss Stillson's return to America in 1901, she was pastor's assistant in Berkeley Temple in Boston, Massachusetts, for several years. After that she took a nurse's training course for which she received a diploma in June 1913. She supported herself with practical nursing in homes in Connecticut while living in New Haven.

In 1924 she came to California, where she followed her nursing profession both in San Diego and in Los Angeles.

In 1931 she came to Claremont and made her home in Pilgrim Place until the last five years when she lived with friends in town; but retained her close association with Pilgrim Place.

The memorial service held in Guild Hall July 6 was conducted by Mr. Davis. He testified to her beautiful Christian character, her devoted life of service and to the loving esteem of her many friends. Dr. Freeman of Pomona offered prayer. Mrs. Atwood sang the hymn "Abide with Me."

Miss Stillson leaves one brother Frank B. Stillson of San Diego, California, a nephew, Frank V. Sewell Detroit, Michigan, and a grand niece Miss Dorothy S. Hawley, Shelton Connecticut.

Interment was in Oak Park Cemetery in Claremont beside the grave of her friend and associate in South Africa Miss Fidelia Phelps.

LAURA MELLEN ROBINSON

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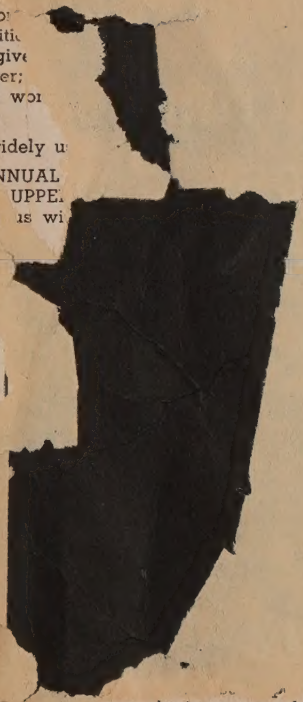

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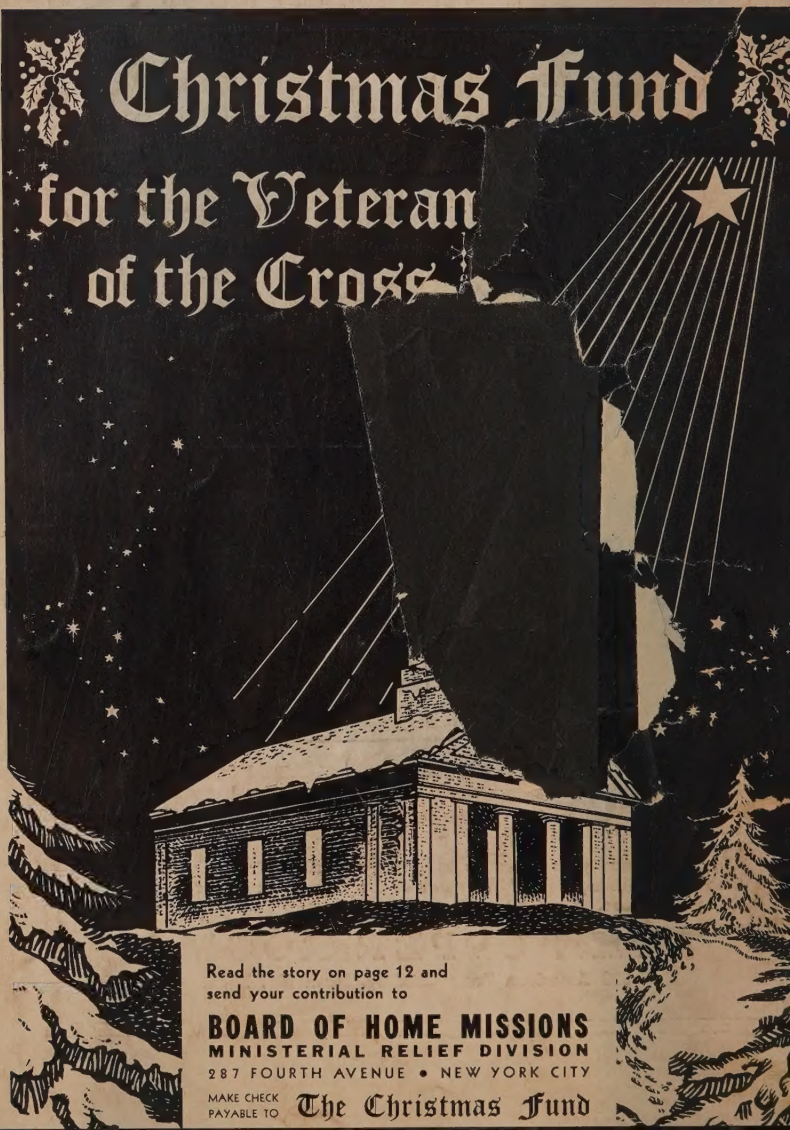

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